

## The Missionary Courage of the Papacy

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*Sermon Preached in St. Patrick's Cathedral, New York*

And Peter said to Jesus: "Lord I am ready to go with Thee both into prison and unto death."—*Luke xxii:33.*

THE particular virtue which Jesus Christ emphasized on talking to His Apostles, the first missionaries, was courage. A hundred times He admonished them: "Fear not": "Let not your heart be troubled, nor let it be afraid." "The world will persecute and calumniate you, but I have overcome the world." But if He spoke courage to the others He especially urged the leader of the Apostolic band, Peter, to be stout of heart: "Satan hath desired to sift thee as wheat, but I have prayed for thee, that thou being once converted, confirm thy brethren." This courage was not pride, nor boldness, nor the spirit of adventure. It was a virtue equipping them to fight for the tremendous things called faith, religion, God—and to struggle for these, if need be, unto death. Readiness to undertake impossible tasks has been through the ages the inheritance of the successors of the Apostles, and particularly of the successors of St. Peter, the Bishops of Rome.

When the Apostles set forth to preach, the odds against them seemed insuperable. They were few in number. The world was unfriendly to their message; their gospel was radical, contrary to human instincts and desires. But confidence and sincerity over-mastered these obstacles and gave force and unction to their words. They proclaimed to others this Jesus whom they had known. They explained His doctrines everywhere. Before the king on his throne, before curious mobs in the streets they boldly preached the word of God.

At first the progress of their work was slow. But little by little the slave and the workman, the farmer and the merchant were overcome by their Apostolic unction. These drank in the Divine doctrines. They sensed that in Christian teaching there was something which gave to

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life a meaning. The little band grew day by day. Contempt and persecution could not check its advance. Following their courageous leaders the early Christians penetrated into every outpost of the Empire. At the very moment when the Roman Caesar commanded the very Christian name to be blotted out, "*Deleto nomine Christiano*," the Supreme Pontiff in the caves of the earth countered by anointing priests to go forth and to lead the Christian offensive against paganism. The shining courage of Christ prompted every move of the Roman pontiffs.

When the Roman empire fell, men looked about with bewildered eyes. Rome was the embodiment of all that was permanent and enduring in the world. Men said that the end of the world had come. But the courageous leadership of the Vicar of Christ rallied them to hope again. In the midst of chaos and ruin, responding to his call, Christians crept out of their caves underground, and upon the teachings of Christ they laid the foundations of a new civilization. It was a civilization with Peter's successor as the keystone. The Pope was its center and heart.

Later the hordes of wild barbarians swept down from the north bringing death and destruction in their wake. They came to the very gates of the Eternal City. The great bronze statue which still stands in St. Peter's, Rome, and which has for 1,500 years been venerated by the Faithful until the loyal kisses of their lips have worn the bronze away stands as an enduring symbol of the courage of Pope Leo the Great who courageously turned Attila from his destructive purpose. Gradually these very barbarians were subdued. It was no sword that brought them low. It was the gentle sway of Catholic Faith bringing their spirits under the yoke of Christ.

### MISSIONERS OF THE WORLD

In the passing of the centuries there went forth from Rome missionaries to every corner of Europe pursuing paganism into its farthest strongholds. The courage of the Supreme Pontiff sought and found an objective for their ardent spirits. There was always work to be done at home. But the courageous vision of the Vicars of

Christ would carry out the command of Christ: "Go, teach *all* nations." Patrick went to Ireland. Augustine to the Anglo-Saxons; Boniface to the German peoples. In the ninth century Cyril and Methodius were sent to the Moravians; Denmark, Norway and Sweden and Poland were gained to Christ in the eleventh century; Prussia in the thirteenth. When barbarous violence stalked across Europe through the dark ages, the Popes sent missionaries, ministers of light and of justice, to what was then far-off countries. The missionaries of the Catholic Church fostered the development of these peoples. The Papacy, courageously battling with social corruption at home, and even more courageously projected missionary enterprise abroad. And barbarous, nondescript peoples by a slow process were made into nations all looking to the Pope as the embodiment of charity and of peace and unity among peoples.

It took thirteen hundred years to gain all of Europe to the Christian faith. Then came in the sixteenth century the great revolt of human pride against the sweet yoke of Christian unity, against the Papacy, the center of all missionary activity. Whole nations to which Catholic missionaries frequently at the cost of their lives had brought the light of faith were torn from her communion. Tyranny forbade priests to break the bread of life to their people. God's purposes seemed to be brought to nought. His promises seemed to fail. The advance of His truth seemed to be checked. The expansion of His Church seemed about to end.

But just at the the time when the Church at home was going through the dark night of divisions, when sons were striking at the Mother who had borne them, Divine Providence set about freeing her from the bondage of forces which were paralyzing her action. Vasco de Gama doubled the Cape of Good Hope, pointing out the route to the Indies, and Christopher Columbus, setting out to reach India by a westerly course, discovered an entirely new world. Argosies sailed the uncharted seas, seeking new kingdoms for sovereigns, new wealth for adventurous explorers.

It was then that Divine Providence raised up a great Pontiff filled with sublime courage. He surveyed the field

at home. Then if ever in the long history of the Church men called it necessary to rebuild in Europe the broken edifices, to reconsecrate the stones of the sanctuary which had been profaned. But, while not neglecting the souls at home, Gregory XV even in that dark hour scanned the far horizons opened up by the navigators. He established what has since been known as the Sacred Congregation of Propaganda. Its work was to direct and to unify the missions of the world. Heresy and schism were choking the faith in Europe. Very well; with every adventuring sail the Pope would send missionaries of Christ's truth into newly discovered lands. They shared, they reflected his courage. Our glorious patron, Francis Xavier, carried the burning flame of Christ's truth into the Far East. His successors intrepidly continued his work in India, China and Japan, and boldly ventured to the islands of the Southern Seas. The Pope it was who had the courage to send them. And those sent went forth with the courage of conquerors, real conquerors, not of territory, but of souls "leading into captivity every understanding into the dominion of Christ." The pioneer priests of America, whose achievements make every American glow with pride; the heroic Marquette, Junipero Serra of tireless journeys, the mutilated Jogues bear tribute that America owes its first steps in Christianity to missionaries who only reflected the courage of Peter's successors.

#### NEED OF MISSIONARY COURAGE

In all her twenty centuries of long life I believe there has never been a time when courage has been more evident in her missionary work than it is now. The world, civilization itself, is gasping after the most appalling of human conflicts in the history of the race. National hatreds have been accentuated to the utmost degree. Thrones which have been shattered thought themselves immortal. Revolution and anarchy are lifting sinister hands to strike at organized government. It is a time when surely the Church needs to build herself at home, to protect the faith against materialism and the onslaughts of Satan in nations already Christianized.

But again in these troubled times God has raised up a great leader and endowed him with Christ-like courage.

Facing tasks at home calculated to make a strong man blanch and grow weak, Pope Pius XI now gloriously directing the bark of Peter commands Christ's spiritual forces: "Launch out into the deep." Human prudence counsels; "Build up the Church at home"; Pius XI with the courage of the first Leo, and the fifteenth Gregory commands: "Go forward into the most remote haunts of paganism." The courage of Christ is embodied in the Holy Father. The charity of the Good Shepherd still searches out the sheep which would otherwise be lost.

A great missionary Pontiff now wears the fisherman's ring. Who else but Pius XI could say: "From the first moment of our Pontificate the evangelization of the world is the work which has pre-occupied our mind and heart. For the work of the apostolate is indeed the very reason for the existence of the Holy See."

Only a few months after he ascended to the chair of Peter, Pius XI looked abroad to the missionaries in the far off trenches of the Faith who were as he said, "fighting the battles of God and gaining holy victories of souls," and he discerned their greatest need. They were struggling united under his courageous leadership. But back of the lines the faithful at home were not united in aiding them. The spirit of parochialism repeated what it said when the early Popes sent missionaries into the frontier countries of Europe: "Why go abroad, we have enough to do at home." The spirit of nationalism said: "We shall build a wall around ourselves. We shall help only our own nationals, we will not help the missionaries of other nations."

Sensible to the paralyzing effect of parochialism and nationalism, Pius XI initiated the most courageous movement. At a time when as never before the world is afflicted with nationalism, he addressed to all the Christian world an astounding document. As in the crisis following the so-called Reformation Gregory XV established the Sacred Congregation of Propaganda so in the crisis of nationalism following the World War Pius XI now establishes the Society for the Propagation of the Faith as a Pontifical, a truly International Society with its headquarters in Rome directly under his own direction, and endowed with the prestige of his own authority. "This

Society," he said, "will be the instrument in the hands of the Holy See for the collection of all mission alms and their distribution to all the missions everywhere." It was a bold step. The Society was a hundred years old. But it had never been Pontifical. And his courageous eyes saw that missionary development and success would be assured only by forming a truly international missionary aid society as part of the Sacred Congregation of the Propaganda.

In no gesture toward the missions has His Holiness shown a deeper interest in them than by sending as his own representative to the United States His Excellency, the Most Reverend Pietro Fumasoni-Biondi as Apostolic Delegate. His Excellency knows the missions thoroughly. Before coming to the United States he had spent considerable time in Japan and in India. His heart is in the missions of the Church. And since coming to the United States he has repeatedly indicated his deep interest in the progress of the Pontifical Society for the Propagation of the Faith. All the missionaries in the world look upon His Excellency as one of their best friends. And the friends of the Society for the Propagation of the Faith can never thank sufficiently His Holiness for sending Monsignor Biondi to our country.

#### UNITY OF EFFORT

Unity of effort at home for the missionaries laboring in union abroad was the goal at which he aimed. Every one interested in the missions knows now how necessary such an action was. Some missions are more needy than others. In some missions immediate aid is required if the work of centuries is to be saved. Only a great missionary aid society functioning directly under the Holy Father's direction could be in a position to discern the centers of greatest need or bestow the alms when most needed.

The missionaries themselves appreciate most this unity of alms and of prayers among those at home. Only a few years ago Bishop Demange of Taikon, Korea, wrote this:

My poor Koreans are among the poorest people in the world. But we have encouraged the growth of the Society of the Propagation of the Faith among them and have collected 1,800 francs

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which we have sent to the International headquarters. God knows, we need this money at home. But I wish my poor Koreans to sense the privilege of the unity in Catholic Faith and Catholic charity which the work of the Propagation of the Faith gives them.

The poor lepers at Molokai sent alms for the general work for missions poorer than themselves. The Jesuit missionaries of Montana have encouraged among their poor Indians, themselves in need of mission charity, a thought of missions needier than their own, and every year they send an offering gathered through sacrifice for missionaries in far-off places. My brethren, before the charity of Christ there is no distinction among missionaries. Wherever there are holy men and holy women struggling to advance the cause of God, there is a missionary who needs our prayers and our alms.

I need not, my brethren, enlarge upon the work of the Society for the Propagation of the Faith. It is too well known to you. I need only point this out. Now that it is made international and Pontifical it is the most effective aid of the apostolate. For this Society gives to all, priests and people, rich and poor, the inexpressible privilege of co-operating with the missionary. It unites us all in one common cause. It is as Pius XI has said: "a joining of hearts for a lofty end."

We are entering upon a new year, a Holy Year. Just a few days ago Pius XI opened in Rome the Vatican Mission Exposition. One of the purposes of the Exposition as he announced in his opening address is to draw from the faithful prayers for the missionaries. Redouble your prayers during 1925, the Holy Year. Pray God to send laborers into His harvest. Pray that these missionaries carry on courageously in His cause. Pray, too, for a spirit of unity among all Catholics at home that all may help to advance the day when those in the wilderness may kneel before Him.

## The Mission Exposition in the Vatican

T. M.

As the Father hath sent me, so do I also send you. Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. And behold I am with you all days even to the consummation of the world.

**A**FTER Our Lord had astounded the Jews by rising from the dead He spent forty days teaching His apostles what their mission really meant. But not satisfied, He sent the Holy Ghost to them to enlighten them and to strengthen them to carry on their mission. Then it was that they went forth to preach their new religion—the Christian religion—the religion of Christ Crucified. And the torch which they lighted has never ceased to burn. St. Peter began his Apostolic career on the very day of Pentecost when he preached to the people who had wonderingly gathered around the Apostles' hiding place. Shortly after this the Apostles separated, each taking the territory assigned to him by St. Peter, the Vicar of their Lord. According to tradition they separated, some going to the west and some to the east. And even today the tomb of St. Thomas the Apostle is the mecca of many pilgrims in far distant India.

But the zeal which animated the Apostles did not die with them. And so as we see the Church spreading through all parts of the world we see the number of those willing to sacrifice their all for the Faith ever increasing. Even in the time of the Roman Empire which then comprised the known world, the Gospel had been preached. And when called upon by pagan judges to offer incense to the idols or to suffer death, their constant answer was, "rather death." And willingly did they shed their blood.

And so as we go down through the centuries during which the Rock of Peter has ever withstood the assault of Satan, we find that the number of those who have preached in pagan lands is ever increasing. They preached to pagans, but in those pagans they saw their neighbor who had been redeemed by the Blood of Christ. And although those pagans had sworn to take their lives, still did the missioners continue to accomplish their mission. "Behold



I am with you all days even to the consummation of the world." So through the heroism, often hidden and unknown to men, but known to the all-seeing eye of God, the Church has ever widened her sphere of influence, and has ever increased the number of her members. So we find the spirit of the apostles animating St. Francis Xavier. But this spirit is not dead.

#### THE SPIRIT OF SACRIFICE

It is to commemorate this spirit of sacrifice and at the same time to strengthen and vivify it that Our Holy Father Pope Pius XI has conceived and carried into execution this mission Exposition. During very many years it has been the custom to celebrate the Holy Year every quarter of a century. At this time the people have always come to Rome in large numbers to gain the indulgences which are most plentiful at this time. The Holy Father has always been most devoted to the missions, and so it was that shortly after ascending the throne of St. Peter he sought for the most effective means for encouraging the work. True he had to encounter many difficulties, but his indomitable spirit overcame them all.

And so it was that on December 21, three days before the opening of the Holy Year the solemn inauguration was held. The Exposition was solemnly opened in the presence of the College of Cardinals, Archbishops, Bishops and the diplomatic corps accredited to the Holy See. There were also present many missionaries who had been recalled from their fields of labor for the time of the Exposition, as well as a few invited guests.

A few words of explanation about the Exposition itself. Let us examine what the Exposition means. The missionaries of the Church have always aimed at two things, the conversion of souls to Christ and their civilization and at the same time the advancement of science. True to these noble ideals this Exposition shows the work which has been accomplished and the work which remains for the future in the conversion of souls. On the second point little is actually said, but according to the old axiom, by their fruits you shall know them, we must come to the conclusion that great good has been accomplished and greater good is expected. But science has not been

neglected, and so in the Exposition there are special parts devoted to medicine and history as well as ethnology. But the other sciences have not been neglected as even the casual observer will note.

The Exposition is located in the Vatican grounds. And since all cannot have the pleasure of visiting it, I shall enumerate a few of the things to be seen. It is housed in nine large buildings besides a few smaller buildings which also contain exhibits. These buildings are divided into twenty-two pavilions. Each pavilion contains a division of the world such as China, Africa, Asia, etc. It has never been the intention, nor would it be possible in the limited space available to allot a place to each individual mission in the world. But the work of the church as a whole is represented. This has clearly proved the truth of those words, "From the rising of the sun to the going down thereof, my name is great among the Gentiles." And so if one would follow the rising sun as that great orb makes its daily course around the world, one would find that there is scarcely a moment of time when the sun is not rising on missions of Holy Mother Church.

#### THE EXPOSITION ITSELF

But a few words about the exposition itself. The buildings are divided into pavilions, and each pavilion is devoted to some special end. Thus we find that the first one to greet the visitor is the "*Terra Sancta*," the Holy Land. It is most fitting that it should be so called, since it was the scene of Our Lord's life and labors. In the center is a large relief map of Palestine and Judea, and all the places mentioned in the Gospel are clearly marked.

Then comes a pavilion devoted to the history of the missions from the beginning to the present day. Many documents are here written by kings and emperors and popes. Many of them also are well worth a very close examination. Then comes the "Hall of Martyrs." In the center is a statue of St. Gregory the Great as he sends the great Augustine to conquer the Britons to the Faith. On the walls are excellent paintings of many martyrs who have made the supreme sacrifice for their belief.

Then comes the pavilion devoted to ethnology. Here one can see at a glance the great change that has been wrought in the world by the coming of the Church. Here also we find proof that though the Church is universal she always remains One.

#### THE AMERICAN PAVILION

Then follow pavilions devoted to different countries of the world. The first is devoted to North and Central America. In the center is a statue of Father Marquette, missionary to the Indians of North America, and discoverer of the Mississippi river. It is a copy of the statue of Father Marquette, which is to be found in Washington, D.C. On the walls overhead are two pictures which attract attention. They show the death of Father Rupert, S.J., who died a martyr of charity in the service of the Eskimos in Alaska a year ago. One picture shows him as he starts out on his ill-fated journey. The other shows him, as the searchers found him several days later, stretched on the snow with his faithful dog keeping watch over him. In the cases lower down may be found the costumes of the Indians, many of them gifts to the "White Father beyond the sea."

Then comes a pavilion devoted to South America. As one hears stories from the attendant missionaries of the ferocity of the natives, one can easily imagine the hardships which the men of God have had to undergo to bring the light of the Gospel to those far distant tribes. Then follow Asia, India and Indo China. In the center of the India pavilion is an excellent plaster cast of St. Francis Xavier. And if one wishes to ask anything there are two missionaries, a Capuchin and a Jesuit who have been recalled to Rome for the time of the Exposition to answer all questions.

Then in this same building is the mission library, which is to remain a permanent institution in the Vatican. The books have been contributed by all the religious orders and congregations engaged in missionary labors. There are also books and documents sent by kings and emperors and simple missionary priests. They are to be found in nearly every language and dialect known to man. Adjacent to this is a hall of statistics, of the Congregation

of the Propagation of the Faith. Nearby also is a long corridor leading to the Vatican museum also devoted to statistics. Here each Order or Congregation engaged in missionary labors has a small section. It is really not a place for the simply curious. But if any one has really benefited by his visit to the exhibition in the other pavilions and desires to learn something about each mission, he may find his desire gratified to the full. Here he may learn the number of missions that each Order or Congregation has, the number of men in each mission, and the fruits of their labors.

On the other side are buildings which constitute the larger part of the Exposition. One first sees the China pavilion. A person might imagine that he were admitted for a few moments to a village of the Celestial Empire. And to lend to the deception the statue of the pagan god is present. But one knows this is not a section of China because it is not the Chinese tongue that is spoken. The second also shows China and divisions of China. In this second pavilion is found the exhibit of Maryknoll. It is excellent and has been sent from China by the heroic Americans who are giving their lives for the conversion of the Chinese. It is a proof to the world that America though young as a nation, is prepared to take upon herself the burden of missionary labors and not only prepared to do so, but has actually begun the task.

#### THE AFRICAN PAVILION

A little further down and facing Monte Mario are found the missions of Africa. In the first of these pavilions is "The Congo." In the decoration of this pavilion the Belgian Government has officially taken part. At government expense men have been sent from Belgium to decorate it in a becoming manner. And it shows the results of care and study; it is a tribute to the decorators' art.

The first thing that strikes one is the bold background over which have been placed the implements of the war and the chase which the natives in times past have been accustomed to use. And lest one should be tempted to test their usefulness they are placed high out of danger. One has no difficulty in picking out daggers, spears and

breastplates, and all the other implements which history tells us the natives employed to ward off the invading foe. And one missionary crippled by age and infirmity, but still glowing with zeal and love for his beloved missionary field, pointed to some arrows saying: "No they do not bring instant death, but they bring a life worse than death." Lower down are found objects devoted to the more peaceful pursuits of life, the work of schools and of school children. Knitted work and homespun and many other objects which are incontestable proofs of the work that the missionaries and missionary Sisters have accomplished. Then the eye naturally wanders to the pictures showing where the children have been taught. True the buildings may not be models of architectural beauty, but they breathe the spirit of self-sacrifice, and one can easily realize the hardships which the poor Sisters have had to undergo. In the middle of the pavilion we find the man of war, and opposite him the Man of God, to whom he is lending an attentive ear. There are cases also for the flora of the Congo as well as for the native costumes, etc.

There are also several other pavilions devoted to different portions of Africa, and in all of them we can see the wonderful change which has been wrought in the natives. In nearly all the costumes the handiwork of the natives is displayed to best advantage. But there is always a pleasing change which takes away all that sameness which is at times present in other expositions.

There is also a building to be devoted in great part to Japan. As yet the building has not been opened to the public, since the exhibits have not all arrived due to difficulties of transportation. The Japanese Government has taken a hand in the Japanese exhibit, and if we are to judge by the material already at hand, the exhibit when finished will be one of the best.

#### THE MEDICAL EXHIBIT

In a separate building we find the medical exhibit. This is one of the main contributions of the missions to the cause of science. Here the public may see at a glance some of the difficulties which the missionaries have had to overcome in the way of bodily ailments. But to the man

of medicine it has even a greater meaning. There are many small divisions, each containing exhibits from different parts of the world. The missionaries themselves say they learn a great deal from this portion. Since there are eminent doctors and nursing Sisters in attendance they say that they learn how to combat disease.

The entire exposition is under the jurisdiction of the Congregation for the Propagation of the Faith, of which Cardinal Van Rossum, a Hollander, is Prefect. The greater part of the organization has been in the hands of Mgr. Marchetti Salvaggiani, Archbishop of Seleucia, once in the United States. And the care and thoughtfulness with which the whole has been carried out, shows that he has given every attention to the work.

Many may be tempted to claim as useless the expense which has been incurred. The expense it is true has not been small, but when compared with the benefits to be derived, it pales into insignificance. In the first place the Holy Year was to be celebrated. According to time honored custom thousands will flock to Rome. What could be more fitting than that the pilgrims should see at a glance the work that the Church is carrying on. And seeing they might realize that the Church, though its members are numerous in civilized lands, does not stop there, but is eager to spread the knowledge of the truth which is hers. Like the Good Shepherd she goes out in search of the lost sheep. They can see at a glance that there is not a land or nation, nay even scarcely a tribe which has not had the opportunity to hear the Word. Many reasons for the Church's solicitude in the matter might be assigned, each of them sufficient. But there is one predominating note. As children we learned that the true Church has four marks by which she may be known. As the catechism tells us, she is one, holy, catholic and apostolic. That she is *holy* one can hardly doubt when one realizes the difficulties the missionaries have had to overcome, and also when visiting the hall of the martyrs one realizes that the Church has from the very beginning been watered by the blood of martyrs. The pictures of the martyrs are found here from every nation, and the scenes of their martyrdom are in all imaginable parts of the world. That she is one, there is even less doubt. Here we find many missionaries

who have come to Rome for the time of the exposition. They come from all parts of the globe, but in many cases we find that their companions are native priests. Their skin may be of a different hue, but they all bow in obedience to the same Pope, and all profess the same faith as we do. That the Church is catholic or universal has already been pointed out. "From the rising of the sun to the going down thereof, my name is great among the Gentiles." Lastly that she is apostolic may be seen also at the exposition because the present day missionaries exercise the same powers and obey the same command which Christ gave to the Apostles when he said: "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.—And behold I will be with you all days, even to the consummation of the world."

## Making Movies in China

REV. RICHARD RANAGHAN

*Reprinted from the "Far East"*

**M**AKING motion pictures, especially in China, is more difficult than it seems at first thought. As we look at the finished product on the screen we never realize the amount of hard drudgery it meant to bring out the details, the contrasts and all the finesse that go to make a successful production. The ordinary motion picture director has a number of advantages that the motion picture photographer never has in China. In an American studio the actors and actresses are always at hand, and when they go out "on location," they have every facility for controlling the situation so that they can get a good picture. Then in the studios they have scenery, proper lighting facilities, and they can reproduce the same scene repeatedly to get the effect they want. They have all the facilities that science can give them to make the art of making motion pictures easy.

In China you have no difficulty in getting a variety of interesting subjects, but all the other facilities are lacking. Your work has to be done on location all the time and only on such location as presents itself naturally. It is

none of your selection, and seldom, if ever, are the conditions you want present.

Staging a picture anywhere in China, except it be a class of school children, is out of the question. You have to "shoot" what you find and as quickly as you can. My great difficulty was to prevent people from crowding in on the camera. Just as you have everything set on the corner of a street for a good picture and are ready to "crank," somebody looks. In an instant the whole moving throng is at a standstill. Then there is a stampede towards the camera, and in the twinkling of an eye a few thousand people are struggling to get near, and poke their noses into the lens to see what's going on inside.

To get a street scene you must take the people unawares, and then be ready to move on as soon as you have a few feet run off. I often thought that in order to be able to take successful pictures of street scenes in China one should have some experience of photographing wild animals in the jungle. The Chinese seem to be entirely incapable of curbing their curiosity when they see any strange sight, and literally stampede towards it. You can get pictures enough of this stampede, but it is dangerous for your camera.

You always need a few other men with you simply to keep back the crowd. The police need not be expected to help, for as a rule they are the first to make investigations for themselves.

In the country districts you have the **opposite conditions** to contend with, for here the people are afraid when you turn a camera in their direction. One day as I was traveling up-country I saw a man plowing with two water buffalo in a rice field. The setting of the scene, which had a river in the background and some pretty landscape appealed to me and I began to get my camera ready. The man stood still while the preliminaries were going on. As soon as I got the camera on the tripod and turned it in his direction he took to his heels, leaving the buffalo bewildered in the middle of the field. He gave me a very amusing motion picture, but it was not exactly the one I wanted. Someone asked him later why he ran away, and he said he thought "the devil was in the black box."

In some places where commercial movie men had gone



before me and had paid the people for the opportunity of photographing them, I found it impossible to get them to stand for a picture without being paid for it also. Of course there are four hundred million people in China and I never felt as if I had to pay anything to get a few hundred of them into a motion picture when I wanted to. So when these people came around looking for pay, I allowed a friend to carry on the argument with them and in the meantime was able to get a very interesting picture of this phase of Chinese life. Then we picked up our camera and with a final "no can do," moved on.

I always found it easy to get pictures of children, especially the children in our own schools. They always obeyed the teachers, and never crowded the camera, though the poor little tots must have been dying to see what was inside. To repay them for their patience I took some ordinary snapshots and made them into slides and on occasions threw them on the lantern screen. They were delighted to see themselves in the pictures, and it seemed to satisfy their curiosity afterwards as to the contents of the box. They were always very anxious to help, and be good while their pictures were being taken. Some of the closeups were not what I wanted, but they were good just the same.

One time I had an opportunity of getting a picture of the famous Wu Pei Fu, and he seemed as delighted with the experience as a little boy getting photographed for the first time in his Sunday suit. It was during his occupation of the Wu Han cities in 1921, after his enemy, Chang Tso Lin, had been driven off to Manchuria. Wu had appropriated several million dollars from the Han Yang Iron Works, and native banks in Hankow to pay his troops and had appointed himself Lord High Commissioner of Hupeh. I wanted his picture.

He was very nice about it when I called to see him. and after the preliminary red tape was over came out into the open, posed and smiled and looked his best and most soldierlike.

#### PHOTOGRAPHING THE HAN IN AN ANGRY MOOD

Many unique pictures present themselves to the missionary during the course of a few years. One of these

which probably was never before filmed, occurred during the famine at Ko Cha Dzae in 1922. The western part of my parish was washed by the Han, a vast body of water at that point especially in the flooded season. A huge dyke was the only protection several thousand square miles of territory had from the river. The Han burst its way through the dyke and left desolation and ruin in its wake. Thousands were left homeless. Through the kindness of benefactors in America and elsewhere I was able to help many of them, and others I gave employment to in preparing the site for our new church, and in that way tided over the famine as far as my Catholics were concerned.

The local government undertook to replace the dyke, and employed vast hordes (that is about the best way to describe the numbers) of men and women to bring clay from the neighboring embankments to fill up the breaches. In a few weeks they must have hauled hundreds of thousands of tons of clay in small handbaskets and hardened it into place with huge square rocks. These rocks, to which were attached a dozen long ropes, were lifted by coolies in a rhythmic fashion and allowed to fall with their full weight on the soft clay.

It was all so new and interesting to me, and as I was praying that I should never see a flood like it again, I thought I would like to get a motion picture of this primitive method of curbing nature's moods.

#### THE THRILLS OF A MOVIE MAN

It meant traveling for miles through mud almost knee deep, and returning the first day without a picture, for as soon as the toiling masses saw the camera and the strange man, they stampeded towards me. The coolies let fall their huge rocks to the danger of their own feet, scattering mud in all directions. Women and children rushed hither to see the strange sight. The only thing I could do was to protest, but protestations were useless. I tried to protect the camera from a coating of mud, and retired as quickly as I could.

Next day I returned. They seemed to be used to me now, and while a few crowded around in the usual way I was able to get some satisfactory pictures,

The Chinese crowd is generally very good humored. They "rubberneck" and poke their noses here and there, but they smile through it all, making jokes about their neighbors and sometimes introducing a bit of comedy for the benefit of the photographer.

Last year, at the opening ceremony of Cardinal O'Connell's church at Sen Ta Jen, I went up to take some pictures. The people were exceedingly happy over the event as it had given them great "face" before all the neighboring towns. They were in excellent motion picture mood. While I was "cranking" the camera trained on a large crowd leaving the church, one Chinaman suddenly espied a trough of lime plaster into which a good deal of rain had fallen during the night. He darted forward and with a slight tilt of his shoulder overturned a friend of his into the trough. The crowd yelled with delight as the unfortunate victim extricated himself, covered over with lime wash, and as much amused as anybody. I kept cranking all the time, and got a very natural and excellent bit of comedy into the reel.

The drama, as we know it in other countries, has as yet made little progress in China. Its place is supplied by acrobatic performances and juggling tricks which in their own way are as clever as any thing we see on the stage outside China.

During the winter of 1920-21, an entertainment was given at the Han Yang Ironworks for the benefit of the famine-stricken area in the north.

Our mission had been instrumental in distributing \$10,000 received by cable from American Catholics through our offices at St. Columbans and all our priests were invited as guests of honor in recognition of what had been done for the people. Incidentally, it gave me a much desired opportunity of seeing these acrobatic performances and photographing them, because at other times they usually take place in connection with pagan festivals and although they are perfectly harmless modes of entertainment in themselves, a missionary cannot very well go to see them when they are performed in pagan surroundings.

One of the chief obstacles a motion picture photographer meets with, from the technical point of view, is the at-

mospheric conditions that prevail most of the year. With the exception of the months of April and May China is all through the year covered with a kind of yellowish haze, which makes photography exceedingly difficult, even with a filter. Another difficulty the movie man has is the transportation of his apparatus. He has no roads, and must have either an extra pony or an exceptionally strong coolie to bring his movie machine. This additional retinue attracts crowds who are anxious to examine for themselves the contents of the extra baggage.

With time and patience, the latter especially, even an amateur can get a great variety of interesting pictures in a country like China, where even the most ordinary life of the people is new and strange to western eyes. Endless opportunities present themselves to a photographer and given a fair sense of humor one can work in a delightful bit of comedy into the most prosaic and sombre setting.